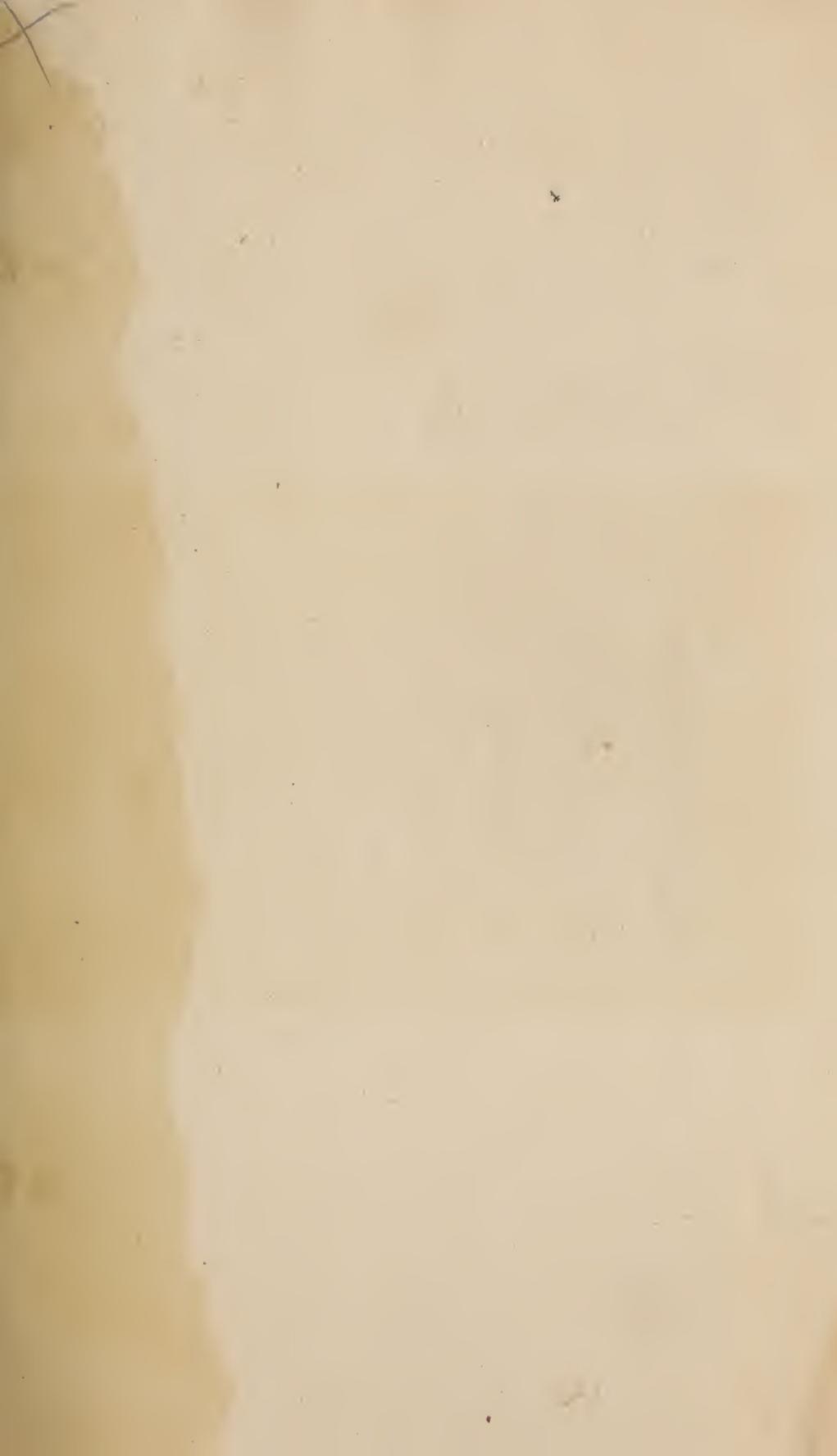


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THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

FEBRUARY, 1818.

A LECTURE TO CHRISTIANS ON
JEWISH SUBJECTS.

THE READING OF THE NEW TESTAMENT
A MEANS OF REMOVING THE
VAIL FROM THE MINDS OF THE
JEW'S.

2 Cor. iii, 14—16. *But, their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away.*

THERE are three things suggested to our consideration by this passage:

1. The nature of the vail spoken of.

2. Its effects.

3. The means of its removal.

1. What is meant by the vail spoken of in this passage; will best appear from a review of the foregoing part of the chap-

ter. The apostle, having been led to speak of the effects of his ministry among the Corinthians, takes occasion (ver. 6.) to remark on the excellency of the Gospel ministry in general. He characterizes it as the ministration, *not of the letter, but of the spirit*; adding this weighty distinction between the two, that ‘the letter killeth,’ whereas ‘the spirit giveth life.’ For a general explanation of these terms, though it might be sufficient to say that by ‘the letter’ he designates the law, and by ‘the spirit’ the *Gospel*; yet this distinction is not sufficiently accurate for a correct understanding of the apostle’s argument in this chapter. He teaches us to consider the law, not as letter only, but as letter and spirit jointly; as partly literal, partly spiritual; the literal sense being that which was obvious and external—the spiritual that which was concealed beneath the surface. At the same time the law, in that

form in which it was administered by Moses, was a ministration of the *letter only*; to unfold its spiritual import was not the business of his ministry; to explain the reference which its various enactments and institutions had to spiritual objects, suited not the obscure and shadowy nature of that dispensation of which he was the minister. Hence the apostle calls the ministration of the law, *as performed by Moses*, the ministration of death and of condemnation; because so long at its literal sense only was regarded, without any knowledge of the spiritual meaning wrapped up in it, the multiplicity of its injunctions and severity of its sanctions, could only tend to bind its subjects under continually increasing guilt and aggravated condemnation. But now, says the apostle, a new state of things has been introduced. The day has broken, and the shadows fled away; the real nature and design of the old dispensation may now be laid open to general view; God has appointed for this express purpose, a new ministry, unfettered by the restrictions and limitations to which the old was subject. It is our high privilege to minister the *spirit*, the life-giving *spirit*, of these ordinances, of which Moses was authorized to dispense the *letter only*. And being permitted to entertain this confidence as to the gracious design of the ministry entrusted to us, and the efficacy with which it will be

accompanied, ‘we use great plainness of speech;’ we have no longer occasion to deal in shadowy representations and typical allusions; nor to envelope our instructions in such an obscurity as was formerly intimated by Moses’ putting a veil upon his face, when he conversed with the children of Israel. The darkness indeed of that introductory period, and the blindness of their minds, rendered necessary such a reserve; they were not capable of looking steadfastly to the end of that intermediate system of administration which is now abolished. And even now, alas! this incapacity remains undiminished in the minds of the bulk of the nation; ‘for until this day’ (as we read in our text) ‘remaineth the same veil untaken away in the reading of the Old Testament:’ and again, (ver. 15.) ‘unto this day, when Moses is read, the veil is upon their heart.’ From the connection then of these words with what precedes them, it is clear that the apostle uses the term ‘veil’ to denote the ignorance of his countrymen as to the spiritual nature and design of their law, and of the Old Testament dispensation in general: they saw nothing beyond the dead and killing letter; to the living, life-giving spirit they were, as a body, entire strangers.

Much need not be said to shew that what the apostle affirms in our text respecting his countrymen at the time his epistle was written, is equally

applicable to them at the present day. Still, alas! their minds are blinded; the same veil remaineth untaken away in the reading of the Old Testament; even unto this day, when Moses is read, the veil is upon their heart. It would be easy, and it would be affecting, to produce instances of their spiritual ignorance respecting *the Old Testament at large*—the ultimate design of its historical records—the true meaning and reference of its promises—and the just interpretation of its prophecies. But we must confine ourselves to the consideration of it, as it respects the law of Moses. How far they apprehend the design for which the law was given, we may judge from the assertion of their doctors, that human perfection is acquired even by *one precept* of the law of Moses, that God wished to *justify Israel, and therefore multiplied the law and the precepts*. The design being that every Israelite might be able to merit the world to come, even by an observance of one of them; and their multiplicity affording a greater scope for selection. The more religious Jews seem to have fixed on giving alms and other relief to the poor and distressed, as that duty the performance of which shall carry them to heaven.

With respect to their notions of the *ceremonial law*, it is but too clear that even their best writers since the Christian era, maintain that the expiations

appointed by it were in *themselves* of efficacy to do away the guilt of transgression: and that this is the belief of Jews at present, is abundantly evident from their prayer-books, which shew also that they conceive the mere recital of those passages of the Mosaic ritual which contain the law of their sacrifices, as acceptable to God now, as the sacrifices themselves would have been had the temple been standing. ‘There is nothing left us,’ (say they) ‘but the commemoration of them: O may that be our expiation! On the day of atonement the high priest says, ‘Thus have I particularly rehearsed the service of the day of atonement: may the memorial of it be as acceptable as its offering in the temple! We seek for pardon, but have not wherewith to make atonement. The offerings have ceased, and they who made atonement for us are no more. O pardon our sins, and make them as white as snow and wool; as it was aforetime, when the appointed man was sent with the kid to the wilderness.’ They lay their main stress, however, on *repentance*, as making atonement for sin. ‘Repentance,’ (say they) ‘expiates all transgressions. Though any one be wicked during almost the whole of life, yet if he afterward repent, his sins are not at all imputed to him. The day of atonement expiates penitents: although a man be a transgressor all his life, yet if he repent on the approach of

death, and die in penitence, all his sins are forgiven.'

What a melancholy proof, my brethren, do even these few instances afford, of the spiritual ignorance of the Jewish nation: how plainly do they shew that unto this day, when Moses is read, the veil is upon their heart! How justly might our Lord address them as he addressed their fathers of old; 'Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.'

Having thus briefly illustrated the *nature* of the veil spoken of in our text, let us, 2. Notice its *effects*. These are such as might be expected from such a cause operating upon the corrupt heart of man. Similar *in kind* to what uniformly take place in the unregenerate; in *degree* they are greater in the case of the Jew than that of other men, in proportion as his ignorance is more deeply rooted in prejudice and perversion of sacred things. The Jew not only does not rightly understand what God has declared to him, but he is taught by his religious creed to pervert and systematically abuse it. Hence arise, to a peculiar extent,

Moral depravity, and Hostility to every thing of spiritual religion.

What can tend more directly

to relax all the ties of moral obligation, than the views which the Jews entertain of their law? When they are taught that by performing any one of its precepts, they can secure heaven, however they neglect the rest, how can we wonder that the generality of them count sin so light a matter as they do? How is it to be expected that they should be restrained from violating the most express commands, when tempted by interest, or impelled by desire of criminal indulgence, whilst they believe that repentance (if their repentance may deserve the name) or reading some passages from the books of Moses, or reciting a few prayers, will sufficiently atone for all transgressions? What wonder if they practise, without hesitation or remorse, the arts of fraud, duplicity, and dishonesty, when they think that God, so far from requiring truth in the inward parts, and demanding a spiritual obedience to his law, dispenses with an observance even of the *letter* of many of its precepts. In a word, how can we expect that *they* should have the fear of God before their eyes, who look upon God as such an one as themselves; who take encouragement even from his law to sin against him, and plead even his own appointments as a warrant and justification of iniquity.

Inseparably connected with the *moral depravation* caused by their ignorance of the true nature and design of their law,

is their *hostility to all spiritual religion*. The heart of every man by nature is not only not spiritual, but averse from that which is spiritual; the carnal mind is enmity against God, even under the most favourable circumstances; how much then will this hostility to what is spiritual be increased, when the criminal aversion of our common nature is backed by a systematic and authorized perversion of God's declaration. It cannot be but a religion which enjoins spiritual obedience and spiritual worship, should be regarded with ten-fold alienation by those, who are taught to consider the whole of religion as consisting in an attention to dead letters and lifeless ordinances.

It is of the more importance to trace the demoralizing effects produced upon the Jews, by their ignorance of the spiritual tendency of their institutions, because we may hereby be better enabled to judge what, humanly speaking, are most likely to prove the means of their conversion. It is not unfrequently urged, as an objection to attempts used by Christians for this purpose, 'You are labouring in vain with this people, so long as their moral depravity, their love of gain, their contempt of truth and honesty, remain undiminished. If God should be pleased to work a moral miracle to remove these obstacles, then perhaps you may have some chance of success in your attempts to convert them.' But this were like

amputating an ulcered limb, to cure a mortal disease in the vitals; restore health to the seat of life, and the members will recover of course. The moral depravity of the Jews is not the *cause*, but the *effect*, of their spiritual blindness,—at least it is so in a very considerable degree; in that degree in which their depravity is greater than that of other unregenerate men, which may be sufficiently accounted for by the peculiar character and aggravations of their spiritual delusions. Let *this* therefore be removed, and other obstacles will give way of themselves. Till the veil be removed from their hearts, (and let it be observed that it is not the *mind* only, but the *heart*, upon which this veil lies) any attempt to reform their habits and their lives must be, humanly speaking, ineffectual. But this leads us to notice the 3rd thing proposed for consideration respecting the veil mentioned in our text, viz.

The means of its removal.

On this subject undoubtedly it behoves us to speak with caution and diffidence. Where God has not distinctly revealed his purposes, it would ill become us to determine what means he *will* actually use for removing the veil from the Jews; but we may be allowed humbly to express an opinion as to what he *may* be pleased graciously to ordain for this purpose. It appears reasonable then, to believe that the *New Testament* will be a principal means towards this end.

Indeed the apostle seems to direct us to this expectation, in the passage from which our text is taken. The *vail*, as has already been shewn, is their looking no further than the *letter* of the Old Testament scriptures, and of the law of Moses in particular,—their ignorance of the *spirit*. What, in one word, is this spirit? In one word, the apostle tells us that it is the *Lord—the Lord Christ*. (Ver. 17.) *The Lord is that Spirit*, viz. the spirit mentioned in ver. 6. when he says, ‘Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit.’ And still more expressly he tells us this in the first verse of our text; ‘which vail is *done away in Christ*.’ The removal of the vail then, is the discerning Christ in the spirit of the Old Testament in all its parts; and especially as the spirit of the Mosaic economy. And need I say that the New Testament exhibits him as such? That it holds forth Christ as the one prominent—yea, the all-pervading, all-animating, all-enlightening subject, of the Old Testament scriptures? To what do the leading historical facts and personages recorded in them point? To *Christ*. What is the subject of the promises? *Christ*. What ‘the spirit of prophecy?’ The *testimony of Jesus*. What the end of the law? *Christ*, for righteousness to every one that believeth. He is the end of the moral law, as alone fulfilling its demands and redeeming

from its curse. He is the end of the ceremonial law, as the meaning of its figures, substance of its shadows, fulfilment of its types. Every command of the moral law says, ‘Look to Christ.’ All the institutions of the ceremonial law, say with one voice, Virtue is not in us—salvation is not in us;—go to Christ; we cannot atone for your sins—we cannot wash away your defilements: the blood of Christ, the Spirit of Christ, of these we testify, to these we point. All this we Christians know and believe; but where were we taught this; in the Old Testament itself? No, verily; but in the New. There we learnt that the Scriptures of the Old testify of Christ; there we found the key of knowledge which unlocks the hidden treasures, and lays open to view the sacred mysteries of the law and of the prophets. Christ is this key of knowledge. The Jews of old knew not their own scriptures, because their teachers took away this key. The Jews *at this day* know them not, because they have not this key. *We should not* to this day have known one word of them aright, if God in his boundless mercy had not given us this key in the Gospel. And I ask every one of you, my brethren, whom divine grace hath taught the truth as it is in Jesus, whether you ever understood the Old Testament aright, till you were brought to a saving knowledge of Christ? Was not the vail thickly spread upon your

minds and hearts, concealing from your view the real truth, beauty, and excellency of all that the Bible contains, from the first chapter of Genesis to the last of Malachi? With what new feelings — what an interest, formerly unknown, you now read the history, the law, the prophets. Whence is this? Because now you see Christ in them, as the sum and substance of them,—the centre to which they tend,—the sun, the spirit, the life, which illuminates, informs, governs, animates the whole.

Then I ask, again, Why may not the New Testament be the means of removing the veil from the minds of the Jews, as well as from your own? It is true, their obstinacy may be greater, their prejudices stronger, their depravity more principled, their enmity to the Christian faith more violent than yours; but was it the *mere reading* of the New Testament that opened your eyes? Was it mere human teaching that discovered to you Christ as the first and last, beginning and end of the revelation of God? or did divine power, *divine teaching*, effect this? And do you set limits to divine power and agency? Can the Spirit of the living God effect thus much and no more? Can he enlighten the mind of the nominal Christian, so that it shall see the truth as it is in Jesus, and cannot he enlighten the mind of the Jew also? But we need not merely speculate upon what God *may*

do by his sovereign grace and almighty power for the Jew,—let us call to mind what he *has already done*. What were the means which he directed the apostles to use for the conversion of their Jewish brethren, in the first ages of Christianity? They *preached unto them Jesus, as the spirit of the Old Testament*. Comparing the promises, types, and prophecies of their Scriptures, with the character, life, death, and resurrection of Jesus of Nazareth, they prove him to be the very Christ. The style of their preaching was, ‘Let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ. He commanded us to preach unto the people, and to testify that it is *He* which was ordained of God to be the judge of quick and dead. To him *gave all the prophets witness*, that through his name whosoever believeth in him shall receive remission of sins. What was the course pursued by St. Paul? From the day of his conversion we find him every where reasoning with his countrymen out of the Scriptures openly, and alleging that Christ must needs have suffered and risen again from the dead, and that this Jesus, whom I preach unto you, is Christ. He tells us himself, in his defence before Agrippa, ‘Having obtained help of God, I continue unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did

say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and unto the Gentiles.' Such were the means which God then blessed for the conversion of multitudes of Jews, and such are those which we now, in humble reliance on the same blessing, propose to employ for the same end. The same Gospel which was then *preached* to them, with the Holy Ghost sent down from heaven, we humbly trust, that they shall now *read* with the Holy Ghost sent down from heaven. They then *heard* the apostles speak, each in their own tongue, the wonderful works of God; it is our desire that they should now read the same apostles in their own tongue, setting forth the same wonderful works of God. For blessed be God, we want not promises rich and large to encourage this desire, so long as we find it written, 'Fear not, O Jacob, my servant, and thou Jesurum, whom I have chosen; for I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon thine offspring.' 'And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon me whom they have pierced.' 'And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity,

and out of darkness. They also that erred in spirit, shall come to understanding; and they that murmured shall learn doctrine.'

But if these things, my brethren, hold out to us *encouragement*, surely they also point out our *duty*—our duty to provide the Jews with copies of *our* Scriptures, that through the blessing of God upon them, they may be led to a knowledge of *their own*. Is the Old Testament, without the New, a sealed book, and shall we not put into their hands that sacred interpreter? shall we not introduce to them their brethren the apostles, who are, as it were, beckoning to them, saying, 'Come with us; we have found the Messias; we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph: come and see.' Shall we not address them, saying, The same Gospel that was preached to Abraham your father, and to your fathers in the wilderness, we now set before you. Behold the promised seed, in whom all the nations of the earth shall be blessed. Behold the Lamb of God who taketh away the sin of the world. Is the law without the Gospel a dead, yea a *killing*, letter, and shall we not do what in us lies to give them the life-giving spirit: directing them to the law of the spirit of life in Christ Jesus; which may make them free from the law of sin and death? What a reproach is it on Christians,

that for nearly 1800 years they should have looked on their brethren the Jews perishing around them in unbelief, without ever furnishing them with the most likely means of removing their unbelief — the scriptures of the New Testament in the sacred language of the Old Testament. We have upbraided them with their rejection of Christianity, and yet never laid before them the proofs that Christianity is the religion of the Old Testament, no less than of the New. Too often, it is to be feared, we have despised them because of the veil that is upon their hearts, and yet never used the most rational, and likely to prove the most effectual, methods of removing that veil. Surely, my Christian brethren, these things ought not so to be; longer, at least, they ought not to be so. If circumstances hitherto have seemed to discourage the giving them the New Testament in their own sacred language, these discouragements have now in great measure been removed. We have now many *positive encouragements* to so doing; the Providence of God seems plainly to have pointed it out as the duty —*duty*, shall I say? — let me rather say the *privilege* — of the present time. The extensive circulation of the Holy Scriptures by means of the Bible Society, have drawn the attention of the Jews in many parts, especially abroad. They have expressed their wonder and admiration. They have in some

instances expressed their regret, at not being called upon to take a share in public institutions formed for the purpose of distributing God's word; in others they have become subscribers. But, what is most important of all, and what ought to gladden the hearts of all who love their Saviour, and desire to see his kingdom extended, they have applied from different quarters, for the New Testament in their own sacred language, and applications have been made to this country in their behalf, for copies of the New Testament in Hebrew, to supply their wants. And shall they apply in vain? To discuss the objections which have been urged on this subject, would be unsuitable to this place, nor does time permit. Suffice it to say, that recent facts — facts which are every month being brought to light respecting the state of the Jews in foreign countries — furnish most satisfactory answers to the objections which have been, or may be, raised against preparing for them a translation of the New Testament in their own language. Some perhaps here present, may not be aware that it is necessary to make and publish a new translation for this purpose; this has already been in part effected, and will, it is hoped, at no distant period, be completed, if the money necessary for so expensive an undertaking can be raised. Let me then, brethren, conclude by entreating you to forward this important design by all the

means in your power—You that are rich, contribute liberally to the fund set apart for this purpose—You that are in moderate circumstances, give a little to it, according to your ability—You that are poor and cannot afford to give money towards it; give your prayers, that God may be pleased to vouchsafe his aid to complete the work in hand, and his blessing to it when accomplished. Yea pray all of you for these blessings, beloved brethren, if you know the precious truths of the everlasting Gospel yourselves—if you have been taught your need of the Saviour's blood and righteousness—if you have been renewed to a spiritual discovery of him as the sum and substance of the whole Scriptures—if you have been enabled to love him, rest in him, rejoice in him, as the sum and substance of *your* whole salvation, as your all in all—pray that he may be discovered to the Jews also, as *their* Almighty Saviour; and help to make him known, by sending to them the writings of his apostles.—Little know you, perhaps, to what a glorious work you may be contributing among the *Gentiles* also by this means. What will the idolatrous heathen, the baptized infidel, the nominal Christian say, when they see Jews brought, by the reading of the New Testament, to confess the faith of Christ crucified? What will the nations of the earth say, when they hear Jewish Apostles and Missionaries preaching that faith which once they blas-

phemed and persecuted? Will they not say, "This is the Lord's doing and it is marvellous in our eyes?" Will they not search the Scriptures in their respective languages, already perhaps put into their hands by the previous exertions of the Bible Society. Will they not search them, to see whether those things are so of a truth? Oh how glorious then will be the accomplishment of that prophecy, "In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."—How truly will it then appear to have been said by the Apostle, that the receiving again of the Jews, shall be as life from the dead to the Gentile world, when the blindness which in part has happened to Israel, being removed, the fulness of the Gentiles shall come in, and Jews and Gentiles shall become one fold under one shepherd Jesus Christ.

LETTER FROM "ONE OF THE SECOND TRIBE."

No. XIII.

To the Editors of the Jewish Expositor.

Gentlemen,

You so kindly notice my poor labours in the last number of your *Expositor*, that I cannot for shame draw back yet awhile, though I begin to doubt, who are the more weary, your readers or your correspondent.

Not that I should be weary, if I could hope that I were doing good: but I seem to think that notwithstanding I give to my compositions all the terseness of which they are susceptible, your readers, for the most part, have either not curiosity or not diligence enough (forgive me this slander) to enter into them. But you shall not say that I willingly leave them in the dark: for I am prepared to hold up in their view

THE GOLDEN CANDLESTICK.*

To engage actively in the service of God is a duty that should not be delayed: nor should any expense or trouble that may be incurred, be regarded as any obstacle to the performance of our duty. The tabernacle being erected, and the sacred vessels prepared, an order was given that the appointed services should instantly commence, and the people were directed to bring such things as were necessary for the maintenance of divine worship. That part of the tabernacle which was covered in, consisted of two parts, the holy place, and the holy of holies. In the former of these, the daily services were performed: the latter was never entered but on one day in the year. The part devoted to the service of God was lighted by a Candlestick with seven lamps, which were kept continually burning.[†]

The whole furniture of the tabernacle, no less than the tabernacle itself, was typical: some things were more illustrative of Christ and his character; and others more applicable to the church: and some things referred to both. It is possible that the candlestick might be intended to represent Christ as "the light of the World:" but we are sure that it shadowed forth his Church; and therefore without hesitation we shall consider it as typically representing the church, in its privileges and its duties.

First. In its PRIVILEGES—The Church was justly exhibited under that figure. Of what materials and form the candlestick was, we are distinctly informed.* That it was designed to represent Christ, is declared by Christ himself.[†] And, if we consider of what it was composed, and how it was supplied, and for what purpose it was used, we shall see a striking correspondence between the church and that. It was formed of pure gold; in which respect it characterized the saints, who are not polished over for the purpose of glittering in the sight of men, but

tained whether they were kept alight by day: because some passages of Scripture seem to intimate that they were not: See Exod. xxx. 7. 2 Chron. xiii. 11. 1 Sam. iii. 3. but the order that they should "burn continually," seems plain; and the occasion for it was perpetual; and above all, Josephus, who could not but know the practice of his day, affirms, that three lamps were kept burning by day, and all of them by night.

* Exod. xxv. 31—38.

[†] Rev. i. 20.

* See Lev. xxiv. 1—3.

[†] Doubts indeed have been enter-

are really “renewed in the spirit of their minds,” and “made partakers of a divine nature.”* It was supplied with the purest oil, which fitly represented that “unction of the Holy one which we have received”† for the enlightening of our minds, and the sanctifying of our souls. Its use was obvious: it was to shine in darkness, that all who were engaged in the service of their God, might fulfil their duties aright; and that God might be glorified in them. Such lights are the saints to be in a dark world, that through their instrumentality others may be directed into the way of peace, and be constrained to “glorify their heavenly Father.”

The priest, whose duty it was to trim the lamps, prefigured Christ. This is a point on which there can be no doubt, it being affirmed on the authority of Christ himself.‡ He is constantly employed in inspecting and trimming the lamps: there is not a saint on whom his eyes are not fixed, and whose declensions, however secret, he does not behold.§ When necessary, he interposes by his providence or grace, to correct their dulness, and to restore them to their wonted splendour.||

Whilst the church was thus characterized in its privileges it was also shadowed forth

IN ITS DUTIES.—The duty of the saints is *to shine*. It is justly observed by our Lord, that “no man lights a candle to put it under a bushel or a bed; but he sets it in a candlestick, that all who are in the house may see the light.” It is not for themselves alone that the saints are endued with the gifts and graces of the Holy Spirit, but for God, and for their fellow-creatures; for God, that his power and grace may be magnified on earth; and for our fellow-creatures, that they may be benefited by our instructions, our influence, and our example.* Our responsibility in this respect is not sufficiently considered. But, if we are stewards even of our earthly possessions, and bound to lay them out for God, much more are we “stewards of the manifold grace of God,”† and bound to administer freely unto others what we ourselves have freely received.‡

The duty of the saints is also *to be receiving more grace from Christ in order to their shining with yet brighter lustre.*

It is from Christ that the Holy Spirit must be derived. It is “he who has the residue of the Spirit.”§ “The Father gave not the Spirit to him by measure,”|| but in all his immeasurable fulness; and “out of that fulness must we all receive, even grace for

* 2 Pet. i. 4. † John ii. 20, 27.

‡ Rev. i. 12, 13.

§ Heb. iv. 12, 13. || John xv. 2.

* Matt. v. 14—16.

† 1 Pet. iv. 10.

‡ Matt. x. 8.

§ Mal. iii. 15.

|| John iii. 34.

grace."* This is strikingly represented by the prophet Zechariah, who, speaking *apparently* of the civil and ecclesiastical governors of his church Joshua and Zerubbabel, represents Christ *in reality* (for he is both the king and priest of his church) as the inexhaustible source of that golden oil, which is continually communicated by him to every lamp in his sanctuary.† By prayer and faith we must keep that communication open, and entreat him, that, as he has given us life, so he would "give it us more abundantly."

Permit me now, though a son of Abraham, to suggest to you Christians, *an important inquiry*: Are you Christians indeed? If this question be too indefinite, then I ask, Are you lights shining in a dark place? Surely this matter is not difficult to determine. You may easily see whether you are reproofing others by the brightness of your example. This idea is proposed by our Lord under the figure of a "broad and a narrow way;" the one easy and much trodden, the other difficult and unfrequented; the one terminating in destruction, the other leading to everlasting life. St. Paul expresses the same in language more accommodated to our subject.‡ Judge yourselves, my readers, in reference to this matter: and never think that you are Christians

indeed, unless you have an evidence in your own souls, that, through the influence of the Holy Spirit, you are exhibiting a light which both instructs, and condemns, the world around you.

Let me add too *a solemn admonition*. If we profess ourselves to be the Lord's people, let us consider somewhat more distinctly what we profess. As lamps in God's sanctuary, we profess to be "of pure gold," truly, inwardly, substantially holy, and formed altogether according to the pattern which was shewn to Moses in the mount.* What that pattern was, we are at no loss to say: it is set before us with all possible clearness in the person of Jesus Christ. Let every one of us reflect on this, and search into our own hearts to see, whether there be in us this resemblance? The inquiry before instituted is a comparison of ourselves with others: the inquiry I now propose, is a comparison of ourselves with the great exemplar, the Lord Jesus Christ? We should examine, not whether we resemble him in those actions which he performed as a prophet, but whether "the same mind be in us, as was in him."† Our views, our principles, our habits, the great scope and end of our lives, these are the things that are to be enquired into, if we would have a solid evidence in our own souls that we are the Lord's. "We must be like him," *hereas well as hereafter*, if

* John i. 16.

† Zech. iv. 2—4, 11—14.

‡ Phil. ii. 15, 16.

* Num. viii. 4.

+ Phil. ii. 6.

we would be with him for ever. He himself warns us what will be the consequence of allowing ourselves in any deviation from the path of duty :* and therefore, if we would not have our candlestick removed, let us repent of every known defect, and seek to be "pure as he is pure," and "perfect as he is perfect." And as an encouragement to this, let us reflect how often our great High Priest, when he has seen us burning dim and languishing, has revived us by seasonable communications, or merciful rebukes! Truly we are living witnesses for him, that "he will not quench the smoking flax."[†] May we not then hope, that he will yet bear with us, and administer to us whatever, in a way of influence or correction, we may stand in need of? Surely we may look up to him with joyful confidence, and say with David, "Thou wilt light my candle;" the Lord my God will "lighten my darkness."[‡] Many are the storms to which we are exposed, in this dreary wilderness, which threaten our extinction: but he is able to preserve us: and, as he has made it our duty to "burn continually," so he will give us "supplies of his Spirit" for that purpose: he will keep us by his power through faith unto everlasting salvation.[§] "He will keep the feet of his

saints; but the wicked shall be silent in darkness."^{*}

LETTER FROM A FRIEND.

To the Editors of the Jewish Expositor.

November 27, 1817.

Gentlemen,

ON my return home from attending the Anniversary meetings in London, of some of our principal Institutions for promoting the spread of divine truth, in May last, I called on a much respected member of the Society of Friends, for whom I feel a very peculiar regard; and our conversation having turned on the subject of the Hebrew language, that of the conversion of the Jews became an easy transition; finding his mind had been engaged on this subject, and not then having time to enter fully into it, but being very desirous of ascertaining the views of one of that respectable body on a matter so important in the eye of the Christian world in general, I wrote to him soon afterwards, and received from him an answer, of which I now send you a copy, and which you are at liberty to insert in the Jewish Expositor, if you think it will be interesting to your readers.

Perhaps it may be also a means of directing the attention of others of the Society of Friends to the cause of the Jews, particularly to that part of it which my friend so em-

* Rev. ii. 1—5.

[†] Matt. xii. 20. Not extinguish the wick, the flame of which has been blown out.

[‡] Ps. xviii. 28.

[§] 1 Pet. i. 5.

^{*} 1 Sam. ii. 9.

phatically calls "wholly and unexceptionably pure," — the translation and circulation of the Hebrew Testament. From the general opulence and known liberality of that highly respectable body, I cannot conceive that they will be unwilling to lend their aid to a work, in which they may, as well as in that of the spread of the scriptures generally, bear an important share, without any compromise of principle.

I would remark, with regard to that part of my friend's letter, in which he states his difference of opinion from us, that it really appears to be given with so much candour, and with so much expression of feeling for the general welfare of the Jewish nation, that I cannot wish to have it omitted, and therefore I hope your readers will receive it in the same spirit. Nor I trust will it be considered as in the least holding out any wish to enter into controversy. As there is a point in which we can agree, and that a very important one, let us rather seek to unite our energies with those who are willing to assist us in the accomplishment of this, and with others, who can conscientiously assist us in the general designs.

I must also add, that the Society alluded to in the letter has been formed, and that my friend has fulfilled his engagement to be a subscriber to its Hebrew Testament fund, and has also obtained and remitted a donation from another mem-

ber of his Society for the same purpose. I am, &c. ♦

Sixth Month, 14, 1817.

My dear Friend,

The subject of Jewish conversion is certainly one in which I feel an interest,—perhaps I may add, a deep interest. The time is evidently drawing nigh for the coming in of the fulness of the Gentiles, and, as we trust, for the consequent restoration of Israel to the benefits of that dispensation which they and their fathers have so unhappily and contemptuously rejected. It is therefore natural that he who believes in Christ, and looks forward with an eye of faith to the gradual increase of his kingdom, should, as he contemplates the great object of the Saviour's mission, feel an earnest desire for the conversion of that people, "of whom, as concerning the flesh, Christ came," and who for so long a period were the depository of the divine law, and the favoured nation of heaven.

Now although I feel this desire for the Jews, and believe that the Almighty is pleased to make use of man as an instrument of usefulness, in carrying on his great work of evangelizing the earth, I cannot wholly subscribe to the principle on which the London Society for promoting Christianity among the Jews is founded. That part of it which concerns the translating the New Testament into Hebrew, and giving it circulation, appears to me to be

wholly and unexceptionably pure; but as a dissentient from the established Church of England, and from every church that professes not to be governed by the immediate influence of the Holy Spirit on all the occasions of its ministry and its worship, I cannot approve either the lectures given to the Jews, or the *forms* of worship which they are invited to embrace. This may perhaps be considered as a weakness,—as an error,—and I may be told, that although the Church of England (supposing the case to be so) invites the Jews unknowingly to a system not perfectly pure, yet that as such system is infinitely superior to Judaism, and the Jews by embracing it become infinite gainers, I ought on that ground to support its endeavours to do good. But this reasoning satisfies neither my judgment nor my conscience. Believing the means not to be wholly pure, and that they conduct to a rest in outward forms of worship, short of that rest which is intended for the people of God, I feel it a duty to refrain from promoting them, and consequently endeavour to fix my attention on such other means as seem likely, under the divine blessing, to advance the end we aim at, without the sacrifice of religious principle in going along. Now I confess I can see no other means of promoting Christianity among the Jews, in which all religious sects among Christians can ho-

nestly concur, or at least in which I as an individual can concur with them, (setting aside missions under the immediate influence of the Spirit) but the circulation of the Hebrew Scriptures,—the Old and New Testament alone, and the establishment of schools in which they may be read.

Should you therefore establish a Society at ——, to assist the general purposes of the London Society, and should open a separate fund for the promotion of the latter objects, or either of them, I shall very cheerfully, and with great pleasure, become an annual subscriber to it.

It is, I assure thee, with great pleasure, and with a strong faith, that I look forward to the effect of the general reading of the New Testament among the Jews; the Hebrew character, which they consider as a sacred one, will ensure an attention to it, that no other character in which it may be presented can induce them to pay; and although a great multitude of the Jews are but half acquainted with the Hebrew tongue, a great proportion remain who thoroughly understand it, and whose minds, I trust, will be enlightened as they survey its doctrines,—doctrines which, whilst they abolish the law of Moses, magnify and make it honourable.

Thou wilt see by these remarks, that however we may differ from each other as to the means of conversion, our hearts

are united in the same end. I should be far from envying that man in whom a desire for the conversion of the Jews never rested; for in whatever way we consider the question, whether as it regards the Jew or the Gentile, its effects are calculated to excite gratitude and joy. "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?"— "If the casting away of them be the reconciling of the world, what shall the receiving of them be but *life from the dead?*" The subject is indeed a great one. The conversion of the Jews to Christianity must, whenever it takes place, be a cause of gratitude to the world; their return to the land of Palestine, if such a return be implied in the spirit of prophecy, must awaken the astonishment of the nations.

Whenever the Jews shall become a distinguished portion of the Christian Church, and such undoubtedly in the course of divine providence they will become, the event will be glorious to themselves and to others. And here, my friend, is an additional consolation to the Bible Men. The Scriptures, in all human probability, will then have been circulated in the numerous countries in which the Jews have so long been wanderers, and the prophecies respecting them receiving their fulfilment in the face of every nation, will be so important a testimony to the di-

vine origin of the sacred records, and so convincing a proof of the excellency of that religion to which they are directed, that it cannot be too much to expect, in the language of Ezekiel, that through this event, the Almighty "will be sanctified in the sight of many nations." Let us continue to hope. There are, it is true, many amongst professing Christians, perhaps the greater part, who believe that the Jews will never be raised from their present state of degradation; who tell us, if we reason with them on the subject of their conversion, to remember how they crucified the Son of God, and how hardened throughout all ages their hearts have been. The Jews, indeed, crucified the Redeemer of the world, and righteously have they answered it, "His blood," as they imprecated at the awful moment of delivering him into the hands of Pilate, "has been on them and on their children." On account of this iniquity they have stumbled; but they are not totally fallen; they are not excluded for ever from the communion of the Christian Church,—they cannot be in a worse state now, than when with cruel indifference they watched the dying agonies of their Saviour on Calvary; yet even for these, in his last moments, he breathed the divine prayer of, "Father, forgive them, they know not what they do."

I little expected, when I began to write, that my remarks would occupy nearly three

sides of a large folio,—the subject has carried me forward; I continue my Hebrew studies; besides detached portions of the Psalms, I have already read through the whole of Genesis and Exodus with critical care, and have got through the greater part of Leviticus. I have sometimes intermitted my reading, in consequence of other engagements, for several weeks together; but intend not wholly to lay it down, health and strength permitting, till I have read through all the books of the Old Testament. I admire the sublime symbols of the Jewish law, and feel at times an earnest desire that one of its precepts may be applied spiritually to my own heart, “The fire shall ever be burning on the altar, it shall never go out.”

With kindest respects, &c.

ON THE TYPICAL AND MYSTICAL IMPORT OF SOME OF THE GREAT FESTIVALS OF THE LEVITICAL DISPENSATION.

[Concluded from page 16.]

The next feast in the Jewish sacred calendar was that of Pentecost, which was celebrated on the fiftieth day after the waving of the omer of the first-fruits of the barley harvest. This festival was also called the feast of the first-fruits of the wheat harvest.* The children of Israel were then commanded to offer a new meat offering to the Lord, consisting of two wave loaves of fine flour: also

a burnt-offering, consisting of seven lambs, a kid for a sin-offering, and two lambs for a peace-offering. This was intended to commemorate the appointed weeks of harvest, and as an expression of gratitude to God for his gifts, and an acknowledgment of the unworthiness of the children of Israel to receive the bounties of his providence, unless sanctified by the blood of the Messiah, of which these offerings were shadows.

But as the law was given from Sinai upon the day of Pentecost, one principal intent of this feast was to celebrate that great event. The Holy Spirit was also poured out upon the apostles of our Lord on this day. We may therefore suppose that the commemoration of the feast of the first-fruits of the wheat harvest, had a prophetic or typical reference to the events of Gospel times. It pointed out that first-fruit of the spiritual harvest, which was the effect of the pouring out of the Spirit, when three thousand souls were added to the church in one day,* and were presented to the Lord by the Messiah, now constituted an High Priest after the order of Melchisedec, even as the loaves of the first-fruits were presented by the priests under the law in the visible temple.

This festival has likewise a typical relation to that greater outpouring of the Spirit which shall take place in the last days

* Exod. xxxiv. 22.

* Acts ii. 42.

when the following prophecy, which had an inchoate accomplishment in the age of the apostles, shall receive its complete fulfilment. *And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit.** Indeed it seems most agreeable to the analogy of God's dealings with his people in past ages, to suppose that this great effusion of the Spirit shall take place precisely at the feast of Pentecost: for as the law written upon tables of stone was given from mount Sinai upon the day of Pentecost, it is congruous to that beautiful order which runs through the whole of God's works, that the glorious dispensation of the Spirit from mount Zion, whereby the law shall be written, not as formerly, upon tables of stone, but upon the hearts of his ancient people, (according to the promise in Jer. xxxi. 33.) should also take place upon the day of Pentecost.

The feast of Trumpets was the next which occurred in the order of the Hebrew ritual, and was celebrated on the first day of the seventh month. There are various opinions as to what was intended by the blowing of trumpets on this solemnity, nor

is it easy to determine with certainty its mystical signification. But it seems most probable that it denotes the blowing of the Gospel Trumpet in the last ages of the world, preparatory to the gathering in of the Jews and the fulness of the Gentiles, and immediately before the final establishment of the kingdom of the Messiah. The seventh month, or Tisri, upon the first day of which the feast of Trumpets occurs, was the beginning of the Jewish civil year, and still continues so, the month Nisan, or Abib, having been appointed the first of the sacred year, on account of the children of Israel coming out of Egypt in that month. The beginning of the new civil year in Tisri, might fitly represent or typify that new dispensation, when the kingdom of God shall be established upon earth in a triumphant state. This dispensation shall be ushered in by the preaching of the Gospel to every nation, and kindred, and tongue, and people; * and to signify this the children of Israel were required on the first of the seventh month, the commencement of the new year, to have a sabbath, a memorial of blowing of trumpets, an holy convocation.†

In confirmation of the foregoing interpretation of the typical signification of this solemnity, I shall bring forward the following passage from one of the Jewish prayers.‡ "Sound

* Joel ii. 28, 29.

* Rev. xiv. 6. † Levit. xxiii. 24.
‡ תקע בשופר גודל לחירותינו ושה נס

the great trumpet to restore us to liberty, and lift up the standard to gather our captivity, and gather us together from the four quarters of the earth." In this prayer there is an allusion to the sounding of the trumpet at the commencement of the year of Jubilee, by which it is undeniable that the preaching of the Gospel was intended ; and there is also in it manifestly a reference to the prophecy in Isaiah xviii. 3. *All ye the inhabitants of the world and dwellers upon earth, shall see the lifting up as it were a standard upon the mountains, and shall hear as it were the sounding of a trumpet.* Now on the authority of Bishop Horsley, and with an entire conviction that the interpretation is just, I apply this passage to the lifting up the banner of the cross immediately before the second restoration of Israel, and to the trumpet of the Gospel, which is to be sounded more loudly than ever before in the latter ages; and the clause, thus interpreted, powerfully supports the view which I have taken of the typical and mystical signification of the Jewish feast of Trumpets.

We now pass on to the consideration of the day of Atonement. The tenth of the seventh month was appointed for the solemn atonement, to be made once in the year by the high priest for the sins of the people. The ordinances of this day consisted of two parts, the one was the

atonement made by the high priest for sin; * the other was the command of the Lord to the whole people of Israel, that on this day they were to afflict their souls, and that whatsoever soul was not afflicted on that day, was to be cut off from his people.† Now with respect to the former of these, or the atonement made by the high priest, we know, on the authority of the Epistle to the Hebrews, that the high priest was herein a type of the Lord Messiah, who having atoned for the sins of his people by the sacrifice of himself upon the cross, is now entered into the true holy of holies, or heaven itself, for us, where he sitteth at the right hand of the Father, constituted an High Priest for ever after the order of Melchisedec.‡

There can also be no doubt with respect to the primary signification of the affliction of soul, which was enjoined upon the children of Israel on the day of Atonement: it unquestionably denotes that deep sorrow for sin which is the inseparable adjunct of true faith in the Lord Messiah, so that he who is never exercised with such sorrow, must be cut off from his people, or from the church of the Messiah, of which he falsely professes himself to be a member.

But the affliction of soul

* For a particular account of the manner and form of this atonement, see Levit. xvi. 2—28.

† Levit. xvi. 29. xxiii. 27—29.

‡ Heb. ix. 7—12.

commanded on the day of Atonement, has probably a further signification, and it typifies that great national mourning of the tribe of Judah, which shall take place at the period of the second restoration, according to the prediction of the prophet Zechariah xii. 9. *And it shall come to pass on that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the inhabitants of Jerusalem the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon, in the valley of Megiddon. And the land shall mourn every family apart: the family of the house of David apart and their wives apart; the family of the house of Nathan apart and their wives apart; the family of the house of Levi apart and their wives apart: the family of Shimei apart and their wives apart; all the families that remain, every family apart and their wives apart.*

The occasion of this great national mourning shall be, the new discovery made by the house of Judah of the real character of that person, Jesus of Nazareth, whom their fathers crucified, and whom they still

continue to blaspheme. The Lord Jesus, when he poured out his soul unto death, made a full and perfect atonement for the sins of his people Israel. But, blinded by unbelief, they have continued till the present time to reject him, and they thus refuse to keep the great day of Atonement. But in the latter ages of the world now hastening on, the great ensign of the cross shall again be lifted up before the eyes of all nations, and the trumpet of the Gospel shall be sounded so loudly, that at length the ears of that people, who have so long been deaf to its sound, shall be unstopped, the eyes of the blind shall be opened,* and they shall look upon him whom they have pierced, and the great mourning described by Zechariah shall be the consequence of their conversion.

It is observable that the great day of Atonement, when the children of Israel were commanded to afflict their souls, followed the feast of Trumpets only at the distance of ten days, and we may hence conjecture, that the national conversion of Judah shall take place very speedily after that great preaching of the Gospel in the last ages (whereof the feast of Trumpets was a type) shall have commenced. Now as we may evidently see that by means of Bible and Missionary Societies, the Gospel trumpet of the last times has already begun to sound in the ears of

* Isaiah xxxv. 5.

all nations, and through the Hebrew Version of the New Testament, even in the ears of the people of Israel, we may hence confidently anticipate the near approach of that happy and glorious event, which was typified by the affliction of soul which the ancient people of God were commanded to exercise themselves with on the day of Atonement,—namely, their national conversion to the faith of their own Messiah.

We now proceed to consider the last of the great festivals which the people of Israel were required to keep holy unto the Lord. It commenced on the fifteenth day of the seventh month, or five days after the great day of Atonement, and it continued during eight days. It is called sometimes, the feast of in-gathering, because it was intended to celebrate the in-gathering of all the fruits of the season, both corn and wine;* but it is more commonly distinguished by the name of the Feast of Tabernacles, from the circumstance of the children of Israel being then commanded to dwell in booths made of the branches of trees, in commemoration of their having dwelt in tents when they came out of the land of Egypt.† This feast was celebrated with the greatest demonstrations of joy. There was particularly one part of it, the ceremony of drawing water in a golden pitcher from the pool

of Siloam, and pouring it out on the altar, at which such joy was manifested by the people, that the Jews had a saying, *That he that never saw the rejoicing at the drawing of water, never saw rejoicing in all his life.* This drawing of water was evidently alluded to by the Lord Messiah, when upon the last day of the feast of Tabernacles, he uttered the memorable words recorded in John vii. 37.* *And in the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink. He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water.*

In order to discover the mystical and typical meaning of the feast of Tabernacles, I shall observe, that the natural harvest is in various passages used to denote the spiritual harvest, or the in-gathering of souls into the kingdom of the Messiah. Thus in John iv. 35. the Lord Messiah says, *Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest: and he that reapeh receiveth wages and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.*

* Exod. xxiii. 16. Levit. xxiii. 39.

† Levit. xxxiii. 34, and 40—43.

* וְכַיּוֹם הַאַחֲרִיּוֹ הַנֶּדוּלָה בַּחַג עֶמֶד יְשֻׁעַ
זְעַקֵּן לְאַמְדָר כָּל צָמָא וּבָא אֱלִי וַיָּתַחַת
חַפְאַצְׁנָן בְּיַי' כַּאֲשֶׁר אָמַר הַגָּבוֹן מִבְּטַנְנוּ
יוֹלוֹ נְהַלְוָה פִּים חַיִם

It was also said of the Messiah by John the Baptist, that his *fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.* Here again the operations of natural husbandry are made a type of things spiritual. With this key we shall experience little difficulty in determining the spiritual and mystical signification of the feast of Tabernacles. This festival occurred five days after the day of atonement, when the children of Israel were commanded to afflict their souls, and in this affliction we have already seen an emblem or type of their national mourning, and conversion to the faith of the Messiah in the last ages. Now we know that when they are converted, the fulness of the Gentiles, the great spiritual harvest of the world, shall also be gathered in;* so that the receiving again of the ancient people of God into the church, shall be as life from the dead.† It seems, therefore, that the feast of Tabernacles, which was appointed to commemorate the in-gathering of the natural harvest, must, in its typical and mystical sense, have referred to, and pointed out, that joyous festivity which shall be celebrated by the whole church of God, at the commencement of the glorious reign of the Messiah, and after the in-gathering of the Jews with the ten tribes, and the

fulness of the Gentiles. This festival is in the Gospels emphatically denominated *the marriage,** and in the Apocalypse it is called *the marriage of the Lamb, and the marriage supper.†* In reference to that joyous era, the prophet Isaiah thus addresses the ancient church of God. *And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away and thou comfortedst me. Behold, God is my salvation: I will trust and not be afraid, for the Lord Jehovah is my strength and my song: he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.‡ And in that day shall ye say, Praise the Lord; call upon his name; declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.§*

In singing of this blessed period, the Royal Psalmist often awakens his harp to the sweetest ecstasies of mystic poesy, and the distant view of it has supported the fainting minds of the servants of God in every age, under the griev-

* Matt. xxv. 10. † Rev. xix. 7, 9.

‡ In this clause there is a manifest allusion to the drawing of water out of the brook Siloam on the feast of Tabernacles.

§ Isaiah xii.

ous burdens of evil which they have been called to sustain. St. Paul beautifully describes the whole creation, animate and inanimate, as *groaning and travailing together in pain until now, and waiting with earnest expectation for the manifestation of the sons of God,** which is the identical period or dispensation prefigured by the feast of Tabernacles, when *the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever.*†

In confirmation of the foregoing view of the mystical meaning of the feast of Tabernacles, it may be observed, that when the glorious state of the church in the last ages is exhibited to the eyes of the apostle John, in the seventh chapter of the Revelation, the principal features of the description seem to bear a marked allusion to what took place at this festival. The innumerable multitude seen by the apostle clothed in white raiment, had palms in their hands, in reference to the custom of the people of Israel, to encircle the altar of the Lord every day of the feast with branches of palm-trees, crying aloud in the words of Psalm cxviii. 25: *Hosanna (save now I beseech thee) O Lord: O Lord, I beseech thee, send now prosperity.* In like manner, also, the white-robed multitude in the Apocalypse, are represented as crying aloud, *Salvation to our God which sitteth*

*upon the throne, and unto the Lamb.** And as at the feast of Tabernacles, water was wont to be drawn from the fount of Siloam with great solemnity, accompanied with every token of joy; so likewise, in the Apocalyptic vision above mentioned, it is said that *The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.*†

It may further be observed, that the reign of Solomon was a type or figure of the glorious reign of the Messiah; and the temple built by Solomon was an emblem of the New Jerusalem state of the church wherein the Lord Messiah shall be visibly manifested, as was the Shekinah in the Holy of Holies of Solomon's temple. It seems to follow therefore, that the consecration of that temple was also a type of the inauguration of the Lord Messiah in his kingdom, which takes place at the marriage of the Lamb. Now from 1 Kings viii. 2. we learn that the consecration of the temple took place at the feast of the seventh month, or the feast of tabernacles, and hence a new argument is deducible in support of the view which has been taken of the mystical meaning of that festival.

Having thus endeavoured to ascertain the typical and mystical import of the great annual solemnities of the Levitical

* Rom. viii. 19—22.

+ Dan. vii. 18.

* Rev. vii. 10. + Ibid. v. 17.

dispensation, I shall observe in conclusion, that if the view of them which has been given be just, we may hence discover the source of much of that exalted delight and sacred joy, which the saints under that economy experienced in attending the ordinances and worship of the temple, and which are so beautifully described by David : *How amiable are thy tabernacles, O Lord of hosts ! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.**

The great body of carnal Israelites probably saw nothing more in the festivals of the law, than this primary signification in reference to the past occurrences of the history of Israel. But to the spiritual worshippers of Jehovah, these feasts were not only precious as memorials of his former mercies ; they saw in them also, the reflected glories of a brighter dispensation, and, in attending them, they caught some scattered beams of that celestial light, which was destined at the first advent of the Messiah, to gladden the hearts of all, who, with humble and contrite minds, waited for his salvation, and which, at his second advent, shall fill the whole earth with its healing and benign influence, and scatter the remaining shadows of the night ; for *the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold,*

*as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.**

I am, &c.
C. W.

EXTRACTED FROM THE
VOYAGES OF LIEUT. COLLINS,
R. N. FROM 1796, to 1801.

CHAP. XVI.

The Extraordinary Character, Wonderful Distinctions, and Marvellous Preservation of the Jews, with their Punishments, illustrated by their Separation, and the Destruction of their City and Temple.—Reflections.

THE preservation of the Jews, and the sacred Scriptures, claims the serious attention, and deepest gratitude, from every intelligent being in the world ; and calls on us to contemplate and adore the wonderful providence of Almighty God, in raising up, and preserving that nation, as a distinct and peculiar people, giving them the sacred canon of the Old Testament, and making them thereby a barrier against idolatry, and the depositaries of those writings, which, as well as the revolutions in their nation, all clearly pointed to the Shiloh.

The distinction of character which still marks the Jews, dispersed, or however situated ; the fulfilment of the prophecies already accomplished, and still to be accomplished, in their

* Psalm lxxxiv. 1, 2.

* Isaiah xxx. 26.

return to the Messiah, "when God will remember his mercy and his truth towards the house of Israel, and all the ends of the world shall see the salvation of God," command attention and affection from Christians towards this people, by whose means the worship of the true God had been kept up in the midst of an idolatrous world, and by whose instrumentality the inestimable records of Scripture have been preserved, and will be transmitted to future generations. And when we view this despised, and too often persecuted people, at this moment inhabiting part of all the quarters of the globe; when we consider, that of three millions, which according to the present calculation is their number, one million remain in the Turkish dominions, where they so nearly approximate the ancient scene of their prosperity, the vast empire of the east—and that they inhabit countries never yet fully explored by Europeans, how forcibly does the idea of the Jews being the heralds of the Messiah to many countries, strike the mind.

This extraordinary people have been kept wonderfully and totally distinct from all the other nations of the globe, in defiance of all *their* individual and united exertions to confound them. The Assyrians, the Grecians, and the Romans, successively conquered them by their arms; but neither they, with all their other conquerors and oppressors, could incorporate them with their people.

These empires rose and fell, one after the other, while the Jews alone continued. What a wonderful act of divine providence is it, that the vanquished should, for so many ages, survive the victors, and the former spread all over the world, while the latter are no more known!

The northern nations have poured forth in swarms into the southern parts of Europe; but where are they now? Who can distinguish the Britons, the Romans, the Saxons, the Danes, or the Normans in England? Or the Gauls, the Romans, and the Franks in France? In Spain, who can distinguish between the first Spaniards, and the Goths and Moors, who conquered it? They are all blended and lost, and similar observations might be made on other nations. Much more might it have been expected, that the sufferings of the Jews, like fire, would have melted them down into the common mass of human nature, with the different nations among whom they dwelt: to name one instance only, the destruction of Jerusalem, when upwards of a million were said to have perished; but they still are distinct; they still are very numerous; they still exhibit in every individual, the legible marks of divine power; so that whosoever sees the face of a Jew, sees a standing miracle, a living argument, for the truth of Christianity, whose divine author foretold their sufferings, dispersion, and recovery, Luke

xxi. 24. the apostle Paul, Romans xi. 25. and Moses fifteen hundred years before the coming of the Messiah, Lev. xxvi. Deut. xxviii. Not only the mere event, but the particular circumstances, their captivity, their dispersion, the awful destruction of their temple and city;* the oppressions, persecutions, contempt, and hatred of the world; the miseries accompanying their very name, and the cause of these, their rejection of the Messiah by unbelief, were all foretold; and, blessed be God! their restoration is also predicted: how strong a presumptive proof does their separate state furnish of their promised restoration, and how worthy of admiration is it, that they carry with them, wherever they go, the books of Moses and the prophets, hereby proving to a demonstration, that their sufferings, as a separate people, predicted in these very books, are for rejecting the Saviour, who is therein so clearly described as the Messiah; they hereby now still continue, in some degree, to be heralds of salvation; and how gloriously will it be increased, when they shall be converted to Christianity, and become instrumental in conveying its glad tidings over the globe, "When the kingdoms of this world shall become the kingdoms of our Lord, and his Christ, and he shall reign for ever and ever."

Infidels, as well as Jews, would do well to consider these facts, and they are called upon to consider them at their peril, before that awful Scripture is verified, "Behold, ye despisers, and wonder, and perish."

It is impossible that any man should duly consider these memorable events, without some powerful conviction of the truth of divine revelation. Can any stronger proof be given of divine revelation, than the Spirit of prophecy? And can there be a stronger proof given of the Spirit of prophecy, than the punishments and preservation of the Jews? To instance the awful and memorable event of the destruction of Jerusalem only, will illustrate this in a forcible manner.

At the time Christ pronounced these prophecies, Jerusalem was in profound peace, and the Roman governor had ample force to keep the people in obedience; and could human prudence foresee, that the city, as well as the country, would revolt against the Romans? Could human prudence foresee famines, and pestilence, and earthquakes in divers places? Could human prudence foresee the speedy propagation of the Gospel, so contrary to all human probability? Could any, or all, the powers of human calculation, so much as conjecture the sudden and utter destruction of Jerusalem, with all the wonderful and particular events attending and succeeding it? It was a received maxim among the Romans, not abso-

* See this memorable event described by Josephus, a Jewish historian, who was an eye-witness.

lutely to ruin any of their provinces, less might it have been expected under Titus, who exerted every effort to save the temple, but in vain.

My plan will not admit of entering fully into detail, of the marvellous escape and preservation of every Christian in Jerusalem, at the siege, &c. but whoever will enter into the consideration of these important events, unfolding the momentous predictions of Him, who said to the roaring billows, "Peace, be still," will find increasing reason to say, This is the finger of God! These exhibit irresistible proofs of the truth of Christianity.

TO THE EDITORS.

THE Editors of the Jewish Expositor are requested to insert the following letter, addressed to the Jewish community by

A FRIEND TO ISRAEL.

LETTER ADDRESSED TO THE JEWISH COMMUNITY.

Dec. 23, 1817.

In addressing this letter to the Jewish Community, I premise it to be my object to direct their minds to consider that important question of their speedy restoration to the land of Canaan, "the lot of their inheritance."

A subject so interesting, so serious, and so popular, demands your most earnest attention, and is particularly addressed to your Rabbies, who being the teachers in your Synagogues, will view with

anxiety the present prognostics of the times, which appear to be the sure omens of your speedy return in a body to the holy land; and I particularly invite and challenge them, individually or in a body, to answer the queries I shall propose, on the approach and means whereby that important event will be brought about; and likewise, on some other points equally interesting, which will be enlarged on in their places.

The judgments of God have been awfully visited upon you, by your being so signally *scattered* and *dispersed* amongst the nations, *crushed yet not destroyed, punished yet not utterly forsaken*; and the same God who scattered you in his anger, has in his mercy made known the time when his indignation shall have an end, and you shall return to his favor and to your own land. In what a gracious manner are these promises made known, with the tenderness of a father, and the majesty of a God, promising forgiveness to disobedient, but then repentant children, saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." "Comfort ye, comfort ye my people, speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord double for all her sins." (Isaiah xl.) "For lo the days shall come, that I will bring again the captivity of

my people Israel and Judah, saith the Lord, and will cause them to return to the land that I gave to their fathers, and they shall possess it." (Isaiah xxx.) " Again will I build thee, and thou shalt be built, O virgin of Israel. Thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria, the planters shall plant and shall eat them as common things, for there shall be a day that the watchman upon the mount Ephraim shall cry, Arise ye, and let us go up to Sion unto the Lord our God ; for thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations ; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together, a great company shall return thither ; they shall come with weeping, and with supplications will I lead them ; I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble, for I am a father to Israel, and Ephraim is my first born. Hear the word of the Lord, O ye nations, and declare it in the *Isles afar off* ; and say, He that scattereth Israel will gather them, and keep him as a shepherd doth his

flock ; I will make a new covenant with the house of Israel and with the house of Judah, *not* according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband to them, saith the Lord, but *this* shall be the covenant that I will make with the house of Israel—After these days, saith the Lord, I will put my law in their *inward parts* and will write it in their hearts, and will be their God, and they shall be my people."

Here are the most direct and sure promises of your future restoration to the land of your fathers, to which I would particularly direct your attention, as the modern expositors of holy writ all agree, in supposing that event not to be far distant, and emphatically point out Great Britain as designated by the "land shadowing with wings, that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters," who was to be the chief instrument, in conjunction with the king of the north (whom I take to be Russia), in the hand of Providence, to effect your restoration—for thus is it written, "At that time shall a present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto, a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the

Lord of hosts, the mount Sion." Wherfore, O men of Israel, do you behold with a jealous eye the exertions of *that people* for your spiritual welfare, to pave the way for your temporal restoration?—Answer me and say, Do not these seem the people who are commissioned from on high to send swift messengers to a nation scattered and peeled?

What now are your own expectations as to the probable means by which this event will be brought about?—Are not the calculations of a celebrated rabbi drawing to a close? When do the seventy weeks of Daniel expire, at the end of which Messiah was to appear? What is meant by saying, "After threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the princes that shall come shall destroy the city and the sanctuary." Does not this seem to infer that Messiah was to come previous to the destruction of Jerusalem; and that city being destroyed by the Romans, is it not to be more than inferred from those premises, that Messiah had come, and was put to death previous to that event?

Who also is alluded to in the 53d chapter of Isaiah? Does he speak of himself or of another person? if of another, who is that other? and in what character does he appear? and what is meant by the extraordinary expression of "Sion shall be redeemed with judgment, and her converts with righ-

teousness." Does this appear to have any connection with the 31st chapter of Jeremiah, "They shall serve the Lord their God, and Messiah their king whom I will raise up unto them, (when) I shall make a new covenant with the house of Israel and with the house of Judah, *not* according to the covenant that I made with their fathers, in the day that I took them out of the land of Egypt, but will put my law in their hearts, and I will be their God, and they shall be my people."—Now this seems to be connected with some new ordinance *on* or *previous* to your restoration, and appears to do away many fatiguing and painful ceremonies of the law. How do you interpret these passages? Are they not intimately connected with the near approach of your restoration?

Are not the awful signs of the times in the last 20 years, "the shaking of the nations" which is to bring about that desirable event? Our calculations make the year of your restoration to be about the years 1822 or 1823, which in part agrees with the rabbinical calculations, and the reasons for supposing it to be so near I shall quote from the learned and able work of Mr. Frere, who seems deeply interested in the subject.

I must premise, before I introduce the quotation, that Mr. Frere argues on Christian principles, and under the belief that Jesus of Nazareth was the Mes-

siah, the holy one of God, from which arguments, (among many others) he finds the calculations of Daniel agree with those of St. John's Revelations; and as he speaks with so much certainty of the truth of your restoration in five years, I must intreat your patience in perusing his Christian arguments, which are so interwoven with that subject, I find it impossible to separate them; and trust you will peruse the following extract without prepossession, as it deeply concerns the real interests of every Israelitish man.

"A time may be considered as naturally expressive of the longest time, or fixed period, we are in the habit of calculating by, or a year; the expression *times* implies *two* of these periods; and the dividing of time, elsewhere called a half time, one half of that period; making a total amount of three times and a half, or three prophetic years and a half.

"That this is the correct meaning of the words will be evident on a reference to a parallel passage of St. John, where the same period is described as being forty-two prophetic months, and also twelve hundred and sixty prophetic days, each year being considered as composed of twelve months, and each month of thirty days. Now in prophecy, a day is frequently used to express a year, as for instance Ezekiel, in prophecying the length of time the Jews should suffer for their iniquity, was commanded to lie forty days on one side,

eating bread by weight and drinking water by measure, thus representing the distress the Jews should suffer in their captivity; and every day he so lay down represented a natural year, as it is said, "Lo, I have appointed thee each day for a year." There are other instances where a day is used for a year; so that we may conclude with certainty, that the period here spoken of as "a time and times and the dividing of a time, equals twelve hundred and sixty years."

Daniel mentions another period of thirty years, or twelve hundred and ninety days, at the end of which the holy people were to be restored by Michael, a prince who should stand up for the people; and as those thirty years immediately follow the first period of twelve hundred and sixty (or duration of the temporal power of the pope), the commencement of that period being ascertained, the date when the twelve hundred and ninety years expire, will be evident of itself.

"In looking for the beginning of this period, we shall find, that in the month of March 533, the emperor Justinian issued an edict against heretics; and when writing to the pope for approbation of what he had done, he addresses him "*as the acknowledged head of all the holy churches and all the holy priests of God.*" From the date of this imperial epistle of Justinian to Pope John, the saints, the times and laws of the church may

therefore be considered to have been formally delivered into the hand of the papacy, and this gives us reason to assign this date "for the commencement of the period of twelve hundred and sixty years."

"The period being reckoned in years, we may expect to find the accomplishment of the prophecy agree as to the number of years, but greater accuracy than this we are not warranted to expect; now according to the scriptural mode of reckoning by incomplete time (which method prevails universally in the east) any length of time between twelve hundred and fifty nine and the twelve hundred and sixty years would be denominated by the greater number."

The period then having begun in the month of March 533, its termination may have been at any point of time from March 1792 to March 1793. The principal explosion of the French revolution on the 10th of August 1792, happened therefore at the expiration of the period.—On that memorable day the French Monarchy was overthrown and the republic established in its stead. This was an event of an importance wonderfully to mark the expiration of the twelve hundred and sixty years, when "the first downfall of popery should commence."

Daniel's period of infidelity for thirty years we may fairly presume to have then begun, as it was immediately to succeed the expiration of the twelve

hundred and sixty years, France having then thrown off all ideas even of the existence of a God, and it is at the end of these thirty years we may look forward to the restoration of the Jews. Mr. Frere continues—"The period of thirty years, or the last thirty of the twelve hundred and ninety years of Daniel, which long period commencing with the month of March (as before said) 533, it will terminate between the Month of March 1822 and March 1823, and there can be little doubt that the prophetic hour will strike with the same precision at the expiration of this period, by the restoration of the Jews, as it did in the year 1792 by the overthrow of the French monarchy, and the commencement of the downfall of the papacy."

This opinion of Mr. Frere's seems established on grounds of fair analogy; but we must recollect, the calculations of man may be liable to error; that is, he may be mistaken as to the *exact moment* of this event occurring, but the circumstances he argues upon are so strong, that we can have no reasonable grounds for disputing his interpretation of the awful signs of the times.

This much appears to me to be certain, that since every thing seems now drawing towards some important close in favor of your nation, as the imperial ukase of the emperor Alexander testifies, whose striking analogy to the decree of

Cyrus is too remarkable to need any comment. This must excite your attention, and the quotation with which I shall for the present conclude seems to me addressed to Great Britain, to point her out emphatically as one of the favoured instruments to bring about your restoration.

"Surely the *Isles* shall wait for me, and the *ships of Tarshish first*, to bring thy sons from afar, their silver and their gold with them, unto the name of the Lord thy God and to the Holy One of Israel, because he has glorified thee; and the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath have I smote thee, but in my favor have I had mercy upon thee." (Isai. lx. 9, 10.)

A FRIEND TO ISRAEL.

EXTRACT FROM THE LAST REPORT OF THE EDINBURGH MISSIONARY SOCIETY.

IT is stated in Mr. Paterson's journal while at Koslov, "Sitting and musing in my lodgings on the obstinacy of the Mahomedans, and revolving in my mind the best means to employ in order to induce them to receive the truth, in came a company of Jews, and sat down at my side, and entered into conversation with me on religion. I spoke to them, and read portions of the New Testament to them. One of them opened a copy, and read to his coun-

trymen two or three chapters. He read it with ease, and earnestly requested that I should give it to him. I told him that it was the New Testament; that I had brought copies of it to give away to Mahomedans; and that I was afraid, though I should give it him, that he would not read it, as it contained the history of that Jesus whom their forefathers crucified, but whom we believed to be the promised Messiah, and the Saviour of the world. He said, that if I would only give it to him, he would read it, and stood as much in need of it as the Mahomedans did. His brethren made intercession for him, and said, *We wish ourselves to learn what is contained in the New Testament.* After some hesitation on my part, but anxiety on theirs, I thought it might be of advantage to the young man, and therefore gave it to him, and exhorted him to read it. No sooner had he received it, than another Jew sat down beside me, and read the New Testament fluently, and insisted that I should give him a copy also. This Jew was from Bakcheserai, and informed me that he had sold Mr. Pinkerton a Tartar Bible in Hebrew characters for two hundred rubles. After a considerable deal of conversation, I gave him likewise a New Testament. He not only read it with the greatest ease, but evidently understood what he read. He offered to sell me another Tartar Bible; but as Mr. Pinkerton had already purchased a copy, I did

not think it advisable to buy another. Several more Jews came forward who could read Turkish, and requested New Testaments, but I was obliged to refuse them. One, however, who was peculiarly urgent, would not go away, and used many arguments to induce me to give him one; but for a long while without effect, my whole stock being now reduced to eight copies. He at last said, *Give me this book: it had been good for me that I had never seen it, unless you give it me: it may be of eternal advantage to me.* After such expressions, I could not withhold it from him any longer, but gave it to him as the word of God, and exhorted him to read it. There were more than twenty Jews in this company, and I conversed with them more than an hour. In the evening, several other Jews made application for books; but my stock being so low I could not gratify their desire, but promised to get copies sent to them from Theodosia. I could have given away many copies of the Scripture to day, and was sorry that I had sent the whole commission to Theodosia. The circulation of the Tartar Testament among the Jews, did not indeed occur to me till I was actually among them, and saw their anxiety to possess the sacred volume.

Next morning, a few more Jews came, and made enquiry about the coming of the Messiah. I pointed out to them the predictions of the prophets

with regard to Christ, and particularly insisted on the fifty-third chapter of Isaiah, and the passage in Daniel, which says, the *Messiah shall be cut off.* Mr. Paterson then gave them a summary account of the history of Christ, and dwelt particularly on the cessation of sacrifices among the Jews, concluding with stating the resurrection of Christ, his ascension, and the certainty of his coming to judgment. When I had proceeded thus far, says he, the man from Bakcheserai, and a few more, joined the company, and I desired him to read to his countrymen the translation of the fifty-third chapter of Isaiah, contained in one of our tracts, which he immediately did. One or two of them appeared to be impressed with what was said, and expressed themselves that the Messiah was come, and that it was in vain to look for any other."

EXTRACTS FROM "MODERN JUDAISM."

FEAST OF PENTECOST.

The Feast of Pentecost is on the *sixth* day of the month *Sivan*, the *fiftieth* of the *Omer*. From this circumstance it obtains the name of *Pentecost*, which is derived from a Greek word signifying the *fiftieth*. Moses calls it the *Feast of Weeks*, because it was fixed at the end of seven weeks from the offering of the sheaf; and the *Feast of First Fruits*, because an offering was then

to be made of two loaves the produce of the corn just reaped.* This festival, which it has already been stated, now includes two days, is kept with the same strictness as the first two days of the Passover, and is celebrated with peculiar services in the synagogues. In some countries it is customary to adorn the synagogues and houses with flowers and odoriferous herbs. The book of Ruth is read, because the circumstances it relates took place at the time of harvest. 'At this time too, the Jews tell us, the law was delivered on mount Sinai, and therefore that portion of scripture which declares the delivery of the decalogue is solemnly read. The *six hundred and thirteen* precepts, said to comprehend the whole law, are also formally recited.†

* Levit. xxiii. 15—21. Numb. xxviii. 26—31.

† Prayers for the feast of Pentecost, p. 119—131. The ritual for this feast contains also some curious compositions in honor of the law, which several rabbinical writers represent as having been created before the formation of the universe, and which the compilers of these

The morning service of the second day is concluded with prayers for the dead.‡ On the evening of the second day the festival is terminated by the ceremony of Habdala, performed in the same manner as on the eighth day of the Passover.

offices affirm to have existed 'two thousand years before the creation of the world,' p. 70. 'two thousand years before God began his work,' p. 153.

‡ This office is entitled 'The Memorial of Departed Souls.' 'It is customary to make mention of the souls of departed parents and others on the day of atonement, and the ultimate days of the three festivals,' Passover, Pentecost, and Tabernacles, 'and to offer for the repose of their souls.'

'May God remember the soul of my honored father, A. B. who is gone to his repose; for that I now solemnly offer charity for his sake; in reward of this, may his soul enjoy eternal life, with the souls of Abraham, Isaac, and Jacob; Sarah, Rebekah, Rachel, and Leah; and the rest of the righteous males and females that are in Paradise; and let us say, Amen.'

'May God remember the soul of my honored mother, C. D. who is gone, &c.'

'May God remember the souls of my father and mother, my grandfathers and grandmothers, my uncles and aunts, my brothers and sisters, whether fraternal or maternal, who are gone, &c.' Prayers for the feast of Pentecost, p. 181.

PROCEEDINGS OF THE LONDON SOCIETY.

EXTRACTS FROM LETTERS OF THE REV. L. WAY.

Although much that is important cannot be expected to have occurred to our friends in the course of their journey to St. Petersburg, where they are now safely arrived; yet as we conceive a few extracts from the letters of the Rev. L. Way

may be interesting to our readers, we have obtained permission to insert them in our pages. A few will be found below, and we hope to give the remainder in our next number.

Rotterdam, Monday, August 11th.

I first walked out with Solomon about one, along the dam of the river, and before

we had proceeded far, our ears were regaled with a noise similar to that to be heard in Duke's Place, London, and turning round we perceived, what a clean but clumsy creature, looking like neither male nor female; called, the "*Judy Kirk*," which on entering, we found to be no less than the great and only synagogue of the city: thus the first place of worship we entered in the town, was that we most wished to see; and we found our house to be like that of Justus, hard upon the synagogue—it is much like those in London.

As we returned Mr. Anderson (of whom more hereafter) called, and finding we had Hebrew Testaments to present to Jews, proposed a visit to Dr. ——, an intelligent Jew physician. The doctor received us with great politeness and apparent goodwill; discoursed freely with Mr. Cox and myself on the subject, and descended especially on the exclusion of Jews from among the higher classes among professing Christians.—He told us his son was a young man of great attainments, and beloved by all who knew him; but on a late proposal to introduce him at a private concert, the apology made for his exclusion was, "I am very sorry, Sir, it is not in my power to admit you into our party as you are a Jew."* I observed,

his son might have answered the Gentleman, "Pray, Sir, may I take the liberty of asking whether you are a Christian?" On my informing the doctor that one object of my journey was to put the Scriptures of the Old and New Testament into the hands of well disposed Jews, he said, "Sir, if you do that, and your conduct towards them is consistent with the contents of that book, *you must succeed*;" the only way, he continued, to make proselytes of our nation is, to shew them personal kindness, and prove that you consider them as entitled to the common respect paid to people of other nations and opinions. We parted on a very civil footing, when I put into his hands a copy of "Scott's destiny of Israel," requesting that if he approved he would give it to his son, and accept of my sermon himself. Such was my first interview with a foreign Jew, and may the God of Abraham bless it to the good of his soul! Amen. From Dr. —— we went to call on Mr. Hall, the minister of the Presbyterian church, in which during the repairing of the episcopal chapel, the service of the church of England was performed. We found him very ready to accede to our wishes, the meeting was commenced in prayer. Mr. Anderson the Scotch minister was also present, and a delightful spirit of conciliation prevailed. ——, the Jew who had left —— about a year, whom Mr. Anderson had patronised here, was to

* Mr. Way here remarks, that a similar opinion was at one time entertained by the Jews respecting the Gentiles. "I have never eaten any thing common or unclean." See Acts x. 14.

have been baptized in his church the following Sunday, but finding that he had applied to me for baptism in England, he voluntarily gave him up, that he might be baptized according to our forms. Sunday 17th being the day fixed upon before for ——'s baptism we have determined to stay till Monday, which will allow of one sermon on Friday and two on Sunday.

Wednesday 13th, & Thursday 14th.

On Thursday evening, we were enquiring for a boat in which to make the circuit of the town by water, when the Sultan spoke to a young gentleman, who proved to be the son of Mr. R. Haye, the Episcopal Minister, who, having heard of our arrival, came home to assist us. Having made the tour of the city, we prepared for the service of the morrow, when Solomon read the prayers, and I preached an introductory lecture on the duty of evangelizing the Jews from Ezekiel iii. "I have made thee a watchman to the house of Israel, therefore hear the word from my mouth, and give them warning from me." The church was well attended for a week day service. In the evening we attended the Synagogue, where we met with a Jew who spoke English well. — He introduced us to the chief rabbi after service, who promised to accept a book from me. - When I called he was not at home; and, finding the book was the Hebrew Testament, he returned it imme-

dately as an *unholy thing*. May the God of Abraham bring him to the knowledge of the truth in his own time!

On Sunday, 17th, Solomon preached at the morning service on the baptism of the eunuch; "If thou believest with all thine heart, thou mayest." You may suppose I felt not a little for the first effort of my eldest child, but I assure you he delivered himself with so much propriety, that I was more than satisfied; and when time and experience have given him full possession and use of his powers, they will, I doubt not, be owned and blessed to Jew and Gentile.

Several Jews were present both then and in the evening, when an immense crowd were assembled to witness the baptism of ——; who, in remembrance of the Reformer, and the Providence which brought him to Amsterdam, and there presented him as a seal to our ministry in the reformation of the Jewish Church, was called *Erasmus*.

In our Number for October, 1817, a brief mention was made, in a letter from Mr. Cox, of an interesting interview which had taken place between Mr. Way, and the Chief Rabbi at the Hague. Our readers will be glad to receive from Mr. Way's own pen the following detailed account of what passed on that occasion.

Hague, Monday, August 18.

The rabbi received us in his study with great courtesy, he was attended by a respectable Jew merchant, who spoke

English perfectly, and proved an excellent interpreter. Coffee and pipes, pen and paper were brought in by his wife; and his son, who spoke French with sufficient fluency, soon made his appearance. We entered at once upon the general points of the expectations entertained by the Jews of their *two* Messiahs, Ben Joseph and Ben David—a distinction which I allowed at first, in order to shew more plainly afterwards their identity in the one person of a suffering and triumphant Saviour; for the rabbi allowed that Ben Joseph was *to die*, and Ben David *to reign* in peace. This brought us to the question of time; and we soon got deep into Daniel's weeks and days. The rabbi said he was not satisfied with any of the calculations of the targumists or rabbins, because all their times were past; and he requested I would tell him how *we* interpreted the passage of Daniel xii. 12, relating to the 1335 days; upon which I referred him to Dan. vii. 25. and explained “the time and times and dividing of time” as three years and a half, or forty-two months, or 1260 days, (that is, *prophetic years*,) at the end of which the judgment should sit on the last enemies of the church, and the dominion be given to the power mentioned in ver. 13, 14, of the same chapter. I then shewed, that—supposing this period to terminate, according to christian calculations, about the year 1791,—30 years added,

according to Dan. xii. 11, would bring the 1290 days to the year 1821 or 2, and, adding 45 years, would bring the blessing of the 12th verse, to the year 1866; which was the point he requested to be ascertained. On this the Interpreter said, “The Rabbi says it *may be* so, and he prays God would send it sooner, that we might have the happiness of meeting at Jerusalem: and he hopes you may be one chosen to help the children of Israel to return.” I then told him I conceived that the time was already come for the (partial) restoration of the Jews, according to Dan. viii. 14.—for, as Daniel was at the court of Darius (who began to reign A. C. 521,) in A. C. 518, (vid. chap. viii. 1.) add to it the present year 1817, it would exceed the time allowed for * “*cleansing the sanctuary*” by thirty-five years: but supposing Daniel to refer to the year 509 or 508 as the commencement of the vision, or to have written at *that* time (when he certainly was at the court of Darius) then the termination of the period would fall in the year 1791 or 2, at the same time with the supposed termination of the other period of 1260 years, or “time, times, and half time,”

509 and 508	
1791	1792
making	2300

The Rabbi said “It is possible, I cannot dispute it.”—The above was drawn out in

* He said the word should be “made righteous,” our margin says, “justified.”

parallel lines with the Jewish computation of time, and left for his consideration. The whole discussion, including many other particulars, was conducted with great good humour on both sides. He afterwards shewed us the Synagogue, and returned our visit at the Inn, when we discoursed chiefly on the subject of sa-

crifice. I shewed him the Catechism of Tremellius in Hebrew, and the New Testament of Hutter, requesting him to read the ixth and xth of the Hebrews. He had not patience to do this, but agreed to accept a copy of the Hebrew Testament. And thus ended our interview with Rabbi Joseph Ashur Leyman.

CONTRIBUTIONS TO THE LONDON SOCIETY.

AUXILIARIES.

Bradford, by Rev. S. Redhead.....	13	18	6
Cambridge Ladies, by Mrs. Dornford.....	19	3	0
Manchester Ladies, by S. Moxon, Esq.			
Miss Holme	13	0	0
Mrs. Edensor.....	54	0	0
	-----	67	0
Norwich, by Rev. Henry Girdlestone.....	154	17	2
Norwich Ladies, by Miss H. S. Hancock	121	17	0
Colchester, by C. Boutflower, Esq.	260	15	0

PENNY SOCIETIES.

Malinesbury, Mrs. Vines, by Rev. C. Coane, Bath	2	3	6
Helston, by Miss E. F. Trevenen	4	15	2
Newbury, by Mr. Wm. Roe	23	0	0
Stoke, near Guilford, Surry, by Rev. W. Y. Nutt	5	0	0
Lancaster and Haysham, by Mrs. Houseman	8	0	0
Guernsey, by Miss Saumarez	6	10	0
Kirton, near Boston, (for the support of the Episcopal Chapel,) by Rev. J. Spence	7	0	0
Gloucester, by Mrs. Willing	6	0	0
Falmouth, by Mrs. Saverland	7	18	6

HEBREW TESTAMENT.

A Friend, by Rev. D. Ruell	5	0	0
Miss Babington	3	0	0
Thomas Wilson, Esq. by Hoares & Co.	1	1	0
Mrs. Fielder, Do.....	2	2	0
Miss Fielder, Do.....	1	1	0
Mrs. Poole, Do.....	2	2	0
J. Peel, Esq. Do.....	20	0	0
J. Gisborne, Do.....	1	1	0
Mrs. Gisborne Do.....	1	1	0
Bradford Auxiliary, by Rev. S. Redhead	6	1	6
Miss Donkin, Bath, by Rev. C. Coane	5	0	0
Hargrave (near Kimbolton, Huntingdon) Penny Society, by Rev. J. M. Longmire	5	0	0
Manchester Ladies' Auxiliary, by Mrs. Edensor	6	0	0
Rev. H. Gipps, Hereford.....	31	16	0

Falmouth Penny Society, by Mrs. Saverland	3	1	6
Norwich Auxiliary, by Rev. Henry Girdlestone.....	63	4	6
Norwich Ladies' Association, by Miss H. S. Hancock	52	3	0
Cochester Auxiliary, by C. Boutflower, Esq.	29	4	0
R. L. Chance, Esq. by Mr. W. Leach(2nd Donation)	10	10	0

DONATIONS.

Miss M. E. Allix, Latchford, Lancashire, by Rev. Legh Richmond	30	0	0
Ditto Ditto(2nd Donation)	50	0	0
Lady Saumarez, Guernsey.....	1	1	0
Mrs. Judith Dobree, Ditto	1	1	0
Mrs. De Lancey Ditto.....	1	0	0
Miss Carey Ditto.....	0	10	0
Mrs. Mourant, Candie, Ditto	1	0	0
Rev. R. W. Allix, Latchford, Warrington, (2nd Donation)	21	0	0
Admiral Thomas Wolley	10	10	0
Rev. E. Yeats, A. M. Fellow of Trinity College, Cambridge	20	0	0
Rev. J. Gibson, sundry contributions from the poor.....	0	15	6
A Lady by Mrs. Balfour, through Mr. Hatchard	5	0	0

CONGREGATIONAL COLLECTIONS, &c.

Remitted by Colchester Auxiliary,

St. Peter's, Colchester, after a Sermon by Rev. C. Simeon ...	40	0	0
Ditto Ditto Ditto Rev. R. Cox.....	6	2	11
Ditto Ditto Ditto Rev. C. S. Hawtrey	27	11	10
Public Meeting	39	1	11
Pentlow, after a Sermon by Rev. J. Bull, M. A.	5	1	0
Tottingstone, Ditto Ditto.....	3	4	1

Remitted by Norwich Auxiliary,

St. Lawrence's, Norwich, after a Sermon by Rev. W. Marsh...	3	11	10
Ditto Ditto Ditto Rev. C. Simeon ..	14	5	7
St. George's, Colegate, Ditto Rev. C. S. Hawtrey	10	3	5
Stover, by Rev. C. Prowett	1	3	6
Shaddingfield, Ditto	2	14	0

Erratum.—For Nottingham Penny Society, by Mr. Maddock, £37, in our Number for December, read Collection at St. James's Church, Nottingham, after a Sermon by Rev. C. Simeon.

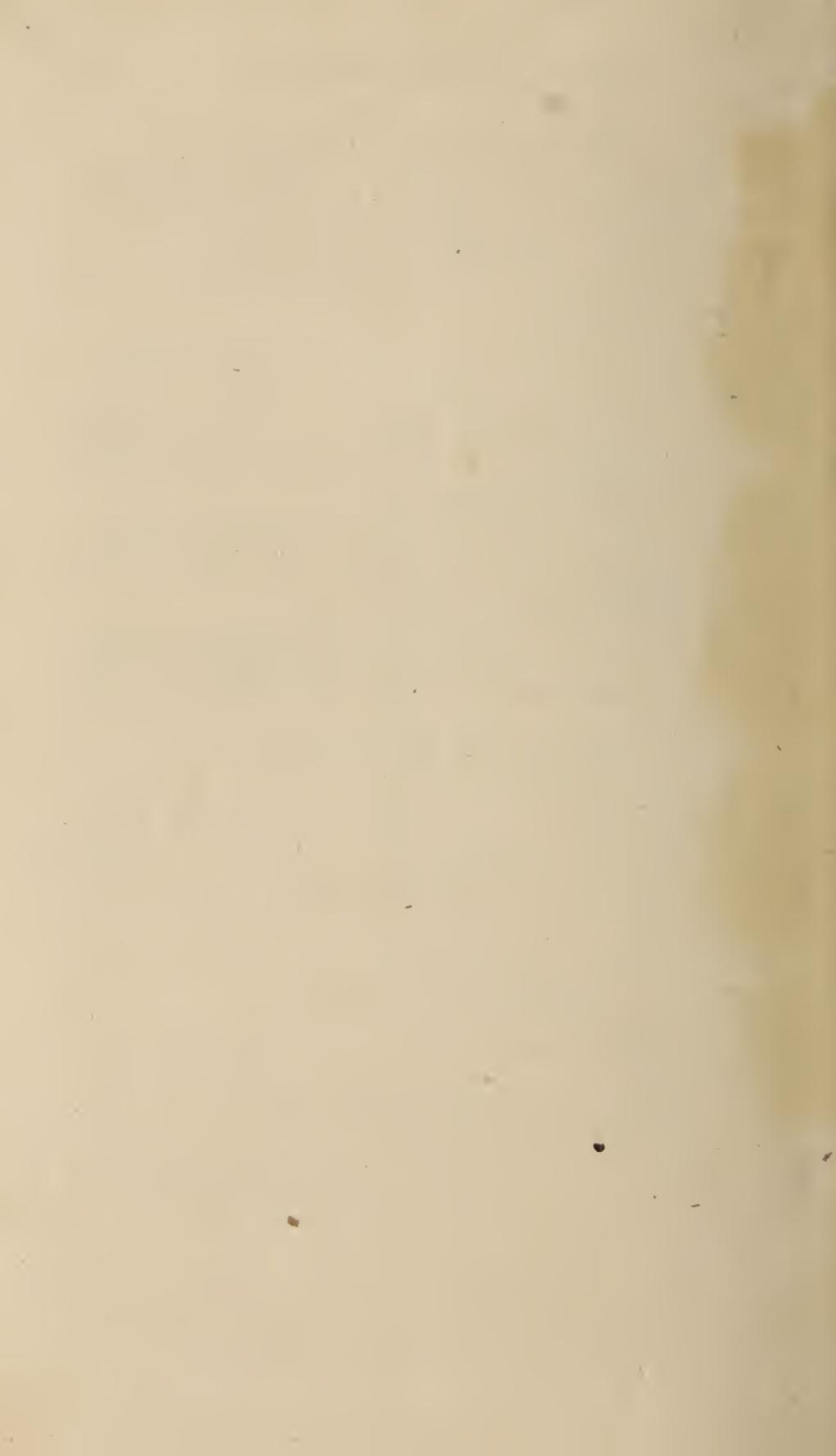
FUND FOR BUILDING SCHOOLS.

Miss Lye, Bath	(Collection)	4	14	9
Hans Town Ladies', by Mrs. Longley, Treasurer, (for Female School)		8	19	10
Colchester Auxiliary, by C. Boutflower, Esq.		11	10	6

As the books of the Society are closed on the 31st of March next, those Friends who wish their Donations, &c. to appear in the next Report, are respectfully requested to remit the same before that day, (accompanied by such explanatory lists as they may desire to have inserted, otherwise they must necessarily be disappointed.)

NOTICE.

Messrs. OGLES, DUNCAN, & COCHRAN, 37, Paternoster Row, will in future publish the JEWISH EXPOSITOR, of whom also all the publications of the LONDON SOCIETY may be had.



P. 250. Now I do all the
writing myself.

I-7 v.3
Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



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